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JOURNAL OF CRITICAL REVIEWS ISSN- 2394-5125 VOL 7, ISSUE 19, 2020 5954  
OVERVIEW OF EDUCATION ON THE PHILOSOPHY OF PANCASILA AND INDONESIAN  
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13kuncup2000@yahoo.com, 14ssuyono876@gmail.com Received: 14 April 2020 Revised  
and Accepted: 8 August 2020 ABSTRACT: The purpose of this study was to analyze the  
relationship between Pancasila and the education system in terms of the philosophy of  
education.

Pancasila is the basis of Indonesia which is a national personality, national view of life,  
and a unifying tool for the nation. Because philosophy is a love of science and truth, so

philosophers are people who love truth, knowledge, and wisdom. While the philosophy of education is deep thought on education based on the philosophy.

In everyday life, Pancasila is the national view of life and in order to implement the precepts of Pancasila, it takes seriousness in carrying out the values of Pancasila. To apply and implement the values of Pancasila, the most important element is "education". KEYWORDS: Pancasila; Indonesian Education System; Philosophy of Education I.

INTRODUCTION Education is a process of mutual adjustment between humans and nature, fellow human beings, or also the development of the moral, intellectual, and physical potential of humans by and for personal and community interests that these interests have a relation to God Almighty as the ultimate goal. In social and state life, there are various religions and beliefs, where each of the religions or beliefs has a variety of differences, especially related to faith, the way of connecting yourself to God, and ethics. These differences characterize religious life in society.

However, certain aspects have similarities, for example, concerning humanity. Similarities and differences between religions and belief in God Almighty are reflected in the socio-cultural life of Indonesia based on Pancasila with Unity in Diversity.

Occasionally, there are frictions, and if it does not eliminate like a disease, it can endanger the unity and integrity nation (Winia, Harsananda, Maheswari, Juniarta & Primayana, 2020). Education is not only for the benefit of individuals but also for the benefit of the community. This is following the educational goals in the Law on National Education System (UUSPN) and Government Regulation (PP) Number 29 of 1990.

Besides being focused on fostering human personality, education is also useful for promoting community. Before discussing the relationship between the Pancasila and the education system in terms of the philosophy of education, several things must be addressed such as philosophy of education, Pancasila, education system, and philosophy According to Al-Syaibany (1979), the philosophy of education is an organized mind activity that makes philosophy a way to regulate, harmonize, and integrate the education process.

Philosophy of education can explain values, so philosophy, philosophy of education, and human experience are integral factors. JOURNAL OF CRITICAL REVIEWS ISSN-2394-5125 VOL 7, ISSUE 19, 2020 5955 Pancasila is an ideology of Indonesia that has a function in life, as a means to unify the nation, as national personality, national view of life, and sources of law and knowledge in Indonesia.

Character building is actually an effort to educate the individual, to build a good personality, to make a good character, or to educate the character, to improve the life to be much better. Being in line with that, to actualize it, there must be guidelines or handles that can be used to help in Pancasila, namely: divinity, humanity, unity, populism, and justice, which is the fundamental value contains ideas, goals, and values of good and right.

The values listed in Pancasila include the highest spiritual value, especially the religious values of an absolute nature. Next, sila is humanity value. It is as a specialization for spiritual value because human beings are creatures of God Almighty. In contrast, the values of unity, democracy, and justice are more related to state life.

As the foundation of the nation and the nation's way of life, Pancasila is guidance that shows direction and aspirations (Sudarsana, Astawa, Arini, Jatiyasa & Suwendra, 2019). According to Amir (1995), the National Education System is an integrated effort of all interrelated educational units and activities to achieve national education goals.

In short, the National Education System is an institution in which education functions to transfer knowledge, social culture, and a means to pass down ideology to the next generation. According to Tadjab (1994), the strength of the education system will have an impact on the nation. Education will automatically follow the ideology adopted so that the National Education System of Indonesia is based on Pancasila.

At the same time, the national goals of the Indonesian people can be seen in the Preamble of the 1945 Constitution as an embodiment of the soul and values of Pancasila. These goals are institutionalized in the "National Education System" which is based on the beliefs and views of Pancasila. In other words, the philosophy of education is a spiritual aspect of the National Education System.

This shows that the National Education System would not exist without the philosophy of education. Thus, the National Education System can not be based on another system besides Pancasila. This is reflected in the national education goals in Law Number 20 of 2003 on the National Education System that education aims to educate the life of the nation and develop fully Indonesian people or people who have faith and are devoted to God Almighty, right, have knowledge, skills, healthy body, a stable personality, independent, and responsible.

Philosophy is derived from the Greek "Philosophia," where "Philos" means love, pleasure, like, and "Sophia" means knowledge, wisdom, wisdom (Ali, 1990). Therefore, philosophy

is a love of science, truth, and understanding. Comprehensive philosophical teachings have occupied a high status in human culture, namely as an ideology of the nation and state.

All aspects of life in a nation are inspired and guided by philosophical teachings. Thus, social life, politics, economics, education, and culture are sourced from philosophical teachings. Based on the explanation above, the existence of a nation depends on the ideology or philosophy of life.

With that existence, values from the next generation are inherited through education. In principle, every human being, community, nation, and state carry out educational activities to foster awareness of philosophical values, after that for other aspects of knowledge and skills. Humans, as individuals, as a community, as a nation and state, live in a socio-cultural space.

Inheritance and development of social culture can be performed through education. To ensure that education is real and effective, philosophical and scientific foundations are needed as normative and guiding principles. The two principles are inseparable because education is an effort to foster and inherit culture and carry a broad obligation to determine the achievements of a nation.

Moral and religious education has been implemented but there are still many who cannot understand, while national education goals function to educate the life of the nation and develop fully Indonesian people or people who have faith and are dedicated to God Almighty, virtuous, have knowledge, skills, healthy body, a stable personality, independent, and responsible. Indonesian is a religious people; thus, their religious values automatically able to used to form the national character.

On the other side, Pancasila used as a source since it is become the ground to build the nation and country. And, because Indonesia is formed from various ethnicities and culture, then it is also become necessary to involves cultural value to create national character according to each ethnic domicile.

In the education context, sourcing from religion, Pancasila, and culture; technically, we can formulate it through the national education aim (Iriany & Paciana, 2019). This shows that education is excellent, especially the National Education System has a spiritual side **in the form of** philosophy of education. Still, curriculum development in Indonesia is often changing and lack of understanding of the situation in each region, especially in the remote areas, causing a decrease in quality.

Thus, curriculum development must include people, especially exemplary teachers in each region, because only native **JOURNAL OF CRITICAL REVIEWS** ISSN- 2394-5125 VOL 7, ISSUE 19, 2020 5956 people of the region are very familiar with the situation and progress. These issues are found in the relationship between Pancasila and the education system in terms **of the philosophy of** education.

Based on **the relationship between the** Pancasila and the education system in terms of philosophy of education, it can be explained **that Pancasila is a** national view of life in everyday life. To implement the precepts of Pancasila, it takes seriousness in carrying out **the values of Pancasila in** everyday life. In this case, education plays a significant role. For example, in Pancasila, there is a "Belief in the Almighty God," which must be carried out by students. II.

METHOD This study used library research, where researchers do not only collect, read, and note literature, but researchers pay attention to the steps in researching literature which must pay attention to research methods to collect data, read and process library materials and equipment that must be prepared to facilitate researchers in obtaining data. III. RESULTS AND DISCUSSION 1.

Pancasila as National Philosophy In Decree of People's Consultative Assembly Number 11/MPR/1978, Pancasila is the soul of all Indonesian people, **the personality of the Indonesian people, the views of the Indonesian people, and the basis of the state.** Besides being the goal of Indonesian life, Pancasila is also a culture that teaches that human life will achieve happiness if harmony and balance can be developed, both as individuals, as social beings in the relations between humans and humans, humans and nature, humans and God.

Therefore, Pancasila needs to be understood, internalized, and practiced in life. The Pancasila was formulated **in the Preamble of the 1945** Constitution, which consisted of five precepts and a description of 36 points that can not be understood separately.

According to Muhamad Noor Syam, Pancasila is very reasonable to become a national philosophy of fundamental values and socio-cultural of Indonesia because it has lived and developed since the beginning of civilization which includes: awareness of divinity, awareness of religion, awareness of kinship, consensus, awareness of mutual cooperation, and tolerance as the spirit of togetherness (Syam, 1986). This is stated in Pancasila with 36 points.

The Indonesian community has implemented Pancasila, even though it is still **in the form of** culture. The values in the Pancasila are rooted in the **life of the Indonesian people,**

therefore, Pancasila is a national philosophy. 2. Pancasila as National Philosophy of Education Indonesia, which became independent on August 17, 1945, has experienced many ups and downs, as well as the state of education in Indonesia. The current education system is the result of the development of education from the past.

Education cannot stand alone but is always influenced by political, social, economic, and cultural forces. In the life of the nation, education plays a very important role to guarantee the development and survival of the nation (Law Number 20 of 2003 on National Education System in lieu of Law Number 2 of 1989 on SPN 1992; 23).

Therefore, education is organized by the government as a national system, as stipulated in Article 31, Paragraph 2 of the 1945 Constitution. (Every citizen has the right to receive education). According to Aristotle, education goals are the same as the goals of a state (Rapar, 1988: 40). Likewise, Indonesia which is based on Pancasila and The 1945 Constitution that wants to create humans based on Pancasila.

In 1959, the government issued a policy to ensure that the direction of education did not lead to the formation of liberal individuals who were very contrary to the spirit of the Indonesian people. Minister of Education (PM), Prof. Dr. Priyono, issued an instruction known as "Sapta Usaha Tama and Pancawardhana," which shows that Pancasila is the principle of national education.

Education functions to transfer knowledge, social culture, and a means to pass down ideology to the next generation. According to Tadjab, a nation becomes strong, mighty, victorious, and can dominate other countries with the quality and robust education system. With a weak education system, a country will become helpless (Tadjab, 1994: 26). For this reason, institutional goals, curricular goals, and national goals are needed.

Education will automatically follow the ideology adopted so that the National Education System of Indonesia is based on Pancasila. While the national goals of the Indonesian people can be seen in the Preamble of the 1945 JOURNAL OF CRITICAL REVIEWS ISSN-2394-5125 VOL 7, ISSUE 19, 2020 5957 Constitution as an embodiment of the soul and values of Pancasila.

These goals are institutionalized in the "National Education System," which is based on the beliefs and views of Pancasila. This is the reason why philosophy is a national demand, whereas the philosophy of education is a subsystem of Pancasila. In other words, Pancasila is naturally reflected and implemented in various subsystems of national life and society.

By observing the education function in building the potential of the state and nation, especially in preserving the culture and personality of the nation that determines the existence and dignity of the state and nation, the National Education System and philosophy of education should be fostered so that the dignity and personality of the nation increases and can preserve the Pancasila system which based on The 1945 Constitution.

In other words, the philosophy of education is a spiritual aspect of the National Education System. This shows that the National Education System would not exist without the philosophy of education. Thus, the National Education System can not be based on another system besides Pancasila.

This is reflected in the national education goals in Law Number 20 of 2003 on the National Education System that education aims to educate the life of the nation and develop fully Indonesian people or people who have faith and are devoted to God Almighty, virtuous, have knowledge, skills, healthy body, a stable personality, independent, and responsible. 3.

The Relationship Between Philosophy of Pancasila and Education System Pancasila is the ideology of Indonesia, national view of life, and national personality. Pancasila can be a means to unify the nation, national character, national aspect of life, and sources of law and knowledge in Indonesia. Based on this, it can be seen that Pancasila is the basis of the Indonesian nation that distinguishes it from other nations.

The three primary references guidelines that can be synergistically to create order in a variety of dynamics of life in this country, including the problems of education. Religion showed the highest values by putting education as a basis of a struggle, while Pancasila ideology to realize the spirit and doctrine to all children of the nation to always love their homeland (Amir, 2013). Philosophy is a way of thinking deeply and sincerely to seek the truth.

While the philosophy of education is deep thought on education based on the philosophy. Based on the relationship between the Pancasila and the education system in terms of the philosophy of education, it can be explained that Pancasila is a national view of life in everyday life. To implement the precepts of Pancasila, it takes seriousness in carrying out the values of Pancasila in everyday life.

In this case, education plays a major role. For example, in Pancasila, there is a "Belief in the Almighty God" which must be carried out by students. In the end, neoliberalism of education can undermine the ideology of Pancasila that is oriented towards the

development of nationalism. Education should not only foster the development of national character and patriotism.

Therefore, the government of Indonesia should be able to accommodate these two goals through an education system, which is in line with the values of Pancasila and oriented toward the development of learners' quality and competence (Silalahi, & Yuwono, 2018). This first precept underlies the other rules. In the National Education System, it is explained that national education is rooted in the culture of the Indonesian people based on the Pancasila and The 1945 Constitution.

With the first precept, it is expected to fear God Almighty, who is also part of the National Education System. This is following the national education goals, which is to make people believe and fear God. Therefore, in the family, school, and community environment, religious values and Pancasila are taught.

For example, the curriculum has found many lessons based on Pancasila. In this era of globalization, with rapid progress faced with complex problems, but guided by the Pancasila, Indonesia can deal with it, besides having faith and loyalty. The community must believe in God Almighty, respect followers of other religions, and not impose a religion on others.

All of this is reflected in everyday life which is the implementation of Pancasila precepts. Therefore, Pancasila (PMP) is taught in schools; one of the points in the first precept is trust and loyalty in God Almighty. Philosophy serves to question who God is and how God made the universe and gave life to living things. In class, students respect each other even though they are of different religions.

Therefore, from elementary school to higher education, Pancasila is still taught so that the values of Pancasila can be embedded and carried out in daily life. 4. Implementation of National Education **JOURNAL OF CRITICAL REVIEWS** ISSN- 2394-5125 VOL 7, ISSUE 19, 2020 5958 Education absolutely must exist because education is the essence of life.

Humans are inherently creatures that are equipped with various abilities, for example, the ability to think, the ability to feel, the ability to find the truth, and other abilities. These abilities will not develop if humans do not get an education. So education is a means to carry out and embody human tasks as servants of God in the world.

Education is a process of mutual adjustment between humans and nature, fellow human beings, or also the development of the moral, intellectual, and physical potential of humans by and for personal and community interests that these interests have a relation



to God Almighty as the ultimate goal. The moral crisis, if not immediately addressed, will trigger the development of characters which do not reflect national identity and personality, something which can eventually lead to (1) disorientation and the inability to appreciate the values of Pancasila (the five principles of Indonesia) as national philosophy and ideology; (2) limited integrated policy tools in realizing the essential values of Pancasila; (3) the shift in the ethics of national and state life; (4) the diminishing awareness of national cultural values; (5) the threat of national disintegration; and (6) the weakening national independence (Nurdin, 2015).

Education is useful for fostering human personality. Education will form a good person so that, in association with other humans, individuals can live in peace. Education helps each individual become a member of social unity without losing personal identity. Since long ago, it was agreed that individuals grow on two strengths, namely: internal strength (basic abilities), Ki Hajar Dewantara called it "basic factor" and external strength (environmental factor), which Ki Hajar Dewantara called it "teaching factor."

Convergence theory shows that basic abilities and external factors influence each other, where the two strengths are actually integrated into one. An individual is affected by the environment, and individuals change the situation. Internal factors develop, and the results are used to create a person in the background.

External and environmental factors sometimes do not grow well, for example, individuals who are affected by negative things from the outer. Education is a process of mutual adjustment between humans and nature, fellow human beings, or also the development of the moral, intellectual, and physical potential of humans by and for personal and community interests that these interests have a relation to God Almighty as the ultimate goal.

Simply, Marimba (1964) stated that "education is conscious guidance by educators towards learners in terms of physical and spiritual development to form the principal personality. In the national education goals, it is stated that education is intended to produce quality human beings that are clearly described in Law Number 20 on the National Education System and Broad Guidelines of State Policy (GBHN) 1993, namely humans who believe and are devoted to God Almighty, have a noble character, independent, advanced, tough, smart, creative, skilled, disciplined, work ethic, professional, responsible, productive, physically and mentally healthy, patriotic, have a national spirit, have social solidarity, aware of national history, value hero services, and be oriented in the future.

Education is not only for the individual or personal interests but also for the benefit of

the community. This is in accordance with education goals in UUSPN and Government Regulation Number 29 of 1990. Education is focused on fostering human personality and community. This can be explained as follows: a.

Life development as an individual: 1) strengthening the foundation of faith and piety, 2) getting used to ethical behavior, 3) providing basic knowledge and skills, 4) maintaining physical and spiritual health, 5) providing the ability to learn, and forming a steady personality and independent. b. Life development as a member of the community: 1) raising awareness of religious life in the community, 2) fostering a sense of responsibility in the environment, 3) providing the basic knowledge and skills needed to participate in community life. c.

Life development as a citizen: 1) developing the attention and awareness of rights and obligations as citizens, 2) instilling a sense of being responsible for the progress of the nation and state, 3) providing the basic knowledge and skills needed to participate in the life of the country and status. d. Development of life as humanity: 1) raising self-esteem as an independent and sovereign nation, 2) raising awareness about human rights, 3) understanding world order, 4) raising awareness about the importance of friendship between countries, 5) preparing students to master curriculum content.

The are ready for the real and material life in the world and the life in the hereafter. Education is a shared responsibility between family, community, and school or educational institution. The family as the first and foremost institution, the community as a place for developing education, and the school as a formal institution in education.

Family education as the basis for forming the personality of children. Families who bring children to the world naturally tasked to educate children. The habits in the family will significantly affect the individual as the individual grows. Furthermore, the influence of schools and communities will be instilled in children.

JOURNAL OF CRITICAL REVIEWS ISSN- 2394-5125 VOL 7, ISSUE 19, 2020 5959 Pancasila, which is an ideal idea of the Indonesian people, is currently experiencing a shock. Since the reform era was echoed, the position and function of Pancasila experienced decadence of meaning (Latief, Nadir, Pangalila, Lonto, Suyanto & Warsono, 2018). It shows the characteristics that are possessed by a person, both good and bad personality.

Personality is a complex psychophysical totality of individuals so that it appears within their unique behavior. The things that exist in individuals or human beings that basically have to get an education, namely reason, feelings, will, physical or mental education,

abilities or skills, and intellectual.

All of these things function for the essence of education is a shared responsibility, namely the family, community, and school or educational institution. The family as the first and foremost institution, the community as a place for developing education, and the school as a formal institution in education. Family education as the basis for forming the child's personality. Families who bring children to the world are naturally tasked with educating children.

Habits that exist in the family will significantly imprint on the individual as the individual grows and develops. Furthermore, the influence of the school and community will be embedded in the child. **Personality is derived from** "persona" (Latin), which means a mask or mask to describe the behavior and character of individuals.

It shows the characteristics that are possessed by a person, both good and bad personality. Personality is a complex psychophysical totality of individuals so that it appears within their unique behavior. The things that exist in **an individual or a** human person basically have to get an education, which is the reason, feeling, will, physical or mental education, abilities or skills, and intellectual. All things work to achieve a good personality. A community is a second place for individuals to interact.

Because families are there and gather in a community. Consciously or unconsciously, the state **of the community is** enough to influence **the personality of the** individual. The position of the individual in **the community is a** condition or situation that cannot be avoided because the individual is also a social creature who needs another human being in life. This shows that the individual is dependent on the community. The ideal curriculum must be following the development and demands of the times.

The curriculum emphasizes aspects of cognitive, affective, and normal growth. Personality development is the main study of the curriculum. Program material **in the form of** activities designed to improve self-esteem, achievement motivation, problem-solving abilities, goal formulation, planning, effectiveness, interpersonal relationships, communication skills, cross-cultural effectiveness, and responsible behavior.

The education method is very influential in achieving the ideal education goals. The method can be said to be suitable if it contains intrinsic and extrinsic values that **are in line with the** subjects and can be functionally used to realize the ideal values in education goals.

Teachers, as educators, have the responsibility to choose, use, and provide practical

methods in achieving education goals in the curriculum. Leadership and regulation of pedagogical aspects must be carried out by actors in education to achieve the ideal education goals. IV. CONCLUSION The development of the education system causes the progress of a state.

An advanced education system in a country causes a strong, powerful, and capable nation to dominate other countries, while a corrupt education system causes the country to be helpless. This shows how relevant and meaningful education is for the nations of the world. In Pancasila, in the first precept, there is "Belief in the Almighty God," which must be taught to students as the main lessons that must be implemented.

So that in schools both from elementary school to higher education will teach Pancasila, the point of the first precept is trust and loyalty to God Almighty. The Indonesian people must be able to respect all people even though they have different religions, and they must understand that this state is based on Pancasila, where Pancasila places great emphasis on moral issues.

In global times and technological advances, moral problems are very alarming, especially among the children of the nation, all because of the environment, lack of control over the development of the nation, and a high sense of selfishness so that many children, both among students and the community usually fall into negative things like drugs, theft, robbery, rape, dropping out of school, and others. V.

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